



James Wyllie Guild.

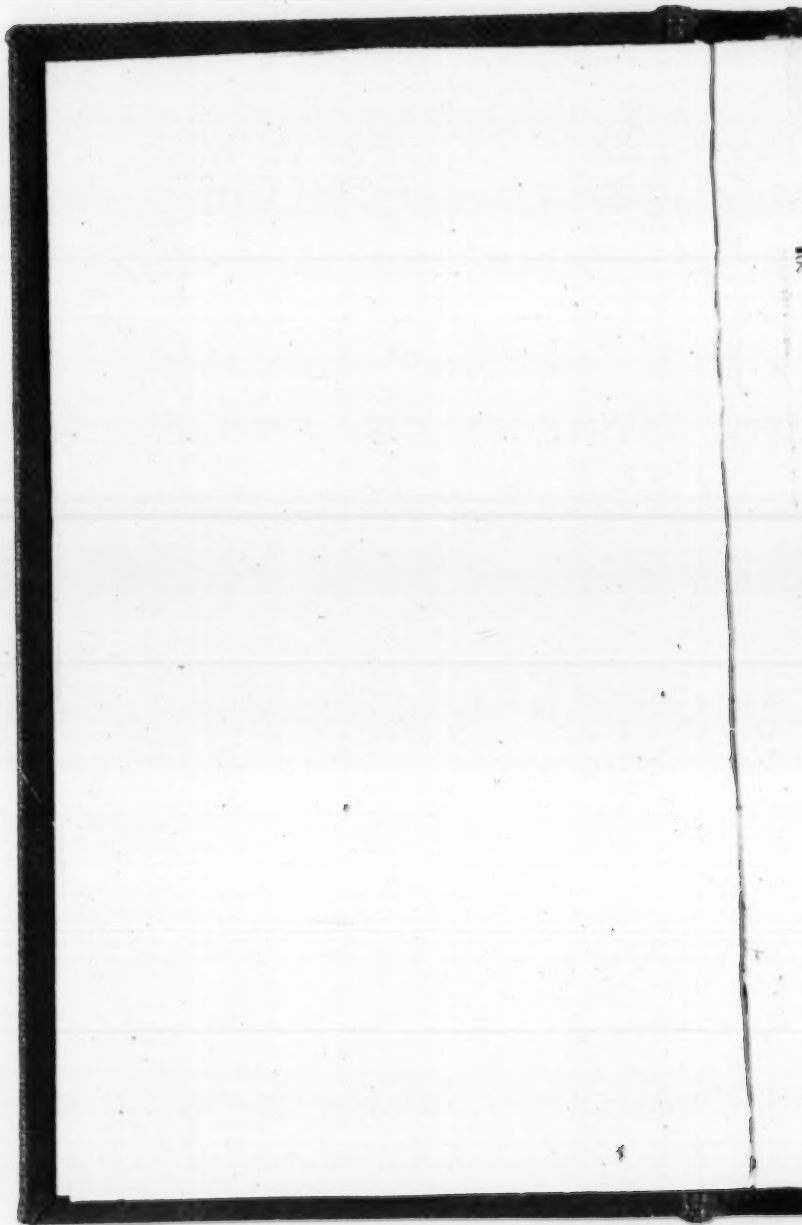
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MAN'S CHIEF GUIDE
TO
SALVATION

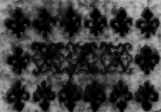
WHEREIN

Is laid down many good Instructions
Motives to stir up every poor Soul
that he may be able in these sinful
dayes to withstand Satans
assaults.

1. Cor. 16. verse 13. 14.

*Watch ye, stand fast in the faith, quit your
lives like men, and be strong, &c.*

Written by THOMAS ROBINS, B. of D.



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Mans Chief Guide to
SALVATION

Matth. 11. 28. 29.

Come unto me all ye that are weary and heavy laden, and I will give you rest: Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

My Beloved, here you may see the great love that our blessed Lord and Saviour Jesus Christ bears to poor sinners. First, of calling us so lovingly. Come: and to us, as I may say: Come unto me. Secondly, we may plainly see who it is that should come; All ye that be heavy laden. And thirdly, the chiefest reason of this why he calls us: because he will give us rest: I, but what rest? The everlasting rest for our souls.

Indeed, my brethren, I desire you all to take notice that our Saviour Jesus Christ hath a great love to us, in calling us so lovingly as he doth, here in this place of Scripture, I, and in many more: but,

Samuel

Mans Chief Guide

at once, how many is there that regards it: No, no, we are the more ready for to run the farthest from him, little knowing the danger that may follow, for sin is so pleasant unto us, that we never regard what any sayes to us when we be a going to any sin. As for example, these three sins which I here shal name unto you, that is to say, **W**ilde, **W**horedom and **W**unkenness, which are the three terrible crying sins of this Nation; yet let us but busie our selves about one of these, though the Lord himselfe calls, we will not hear.

In the first place, **W**unkenness is a most notorious sin, and a delightful sin: For when three or four, more or less, are got on the alehouse bench there to make merry, never thinking on the danger that may follow, but there they sit quaffing & making themselves merry till they be so much inflamed with it, that they forget themselves, and so become drunk, & then any sin is common with them: then that wicked sin of swearing must be maintained by swearing of one great oath after another, which is a most base and notorious sin; and I pray God that every one of us may have a care how we follow any such terrible sin, for certainly the Lord is sorely offended at this land and nation for maintaining this sin of **W**unkenness so

to Salvation.

much as we do: Therefore, in the name
of God, I desire every one of you to have
a care of this terrible sin of Drunken-
ness; for certainly this is a great cause
to stay man, for coming to our Saviour, al-
though he calls us so lovingly, as he doth
in this text, as to come unto me all ye that
labor and are heavy laden, and I will give you
rest: But certainly, my brethren, the Lord
will punish us for this sin; for we may
assure our selves that he doth take notice
how we do lead our lives. I pray you look
into the 28. Chapter of Isaiah, and about
the 4. verse, and there you may see that the
Lord took notice of the drunkenness that
was amongst the people, but they also have
erred through wine and strong drink, and are
out of the way, the Priest and the Prophet
have erred through strong drink; they are
swallowed up with wine, they are out of the
way through strong drink, Isa. 28. ver. 4. By
this, my brethren, you may see that the
Lord takes notice of this wicked sin of
Drunkenness, and pray God give every
one of you grace to have a care that we
fall not into this wicked sin; for certainly
it is one of the crying sins of the Nation,
which cries out for judgement against us.

Secondly, I desire to exhort you to
have a care of that most abominable sin of
A 2 have

Pride, for that is a sin that the Lord forns
 to Pride, as you may find in Isaiah 28. v. 1.
 for there the Lord cries out against them
 both, for there he cries, Wo to the crown
 of pride, to the Drunkenness of Ephraim,
 whose glorious beauty is a fading flower:
 But for all this, who is he that doth seek
 to fly from this sin of Pride? no, no, it
 hath too much pleasure in the eye: nay,
 rather then we would step one foot back
 from it, we had rather set two forward
 to maintain it: But truly, good people, I
 must needs tell you, this is not the way to
 bring you into the way of salvation; no, it
 will build a strong wall of separation be-
 tween the Lord and you; therefore, in the
 name of God have a care of it, for certainly
 the Lord will have account given him
 at the latter day: Then it is not your
 Silks, nor Satten, nor your fine apparel
 that can do you any good: No, my brethren
 then your gay attyre will be odious in the
 sight of our Lord & Saviour Jesus Christ;
 and the rottenness of your hearts will
 stink in your own nostrils; therefore I
 desire you once more to have a care, and
 to strive by all possible means to refrain
 from all sin whatsoever, and strive to be
 ready to make answer to the Lord when
 he calls us to account, as he did the ser-
 vants of the Gospel, which he had former-

to Salvation.

ly given the talents to see what good use they had made of them; and some had put them to good use, and the Lord did commend him that had put them to good use. His Lord said unto him, Well done thou good and faithful servant, thou hast been faithful over few things, I will make thee ruler over many things, enter thou into the joy of thy Lord, Matth. 25. 23. And thus you may see what a gallant thing it is for every Christian to make good use of their time while they live here on earth, that they may be able to give as good account at the latter day, when they are called to the judgement seat, as this faithful servant did; then may they come to receive the same reward, and so enter into the joy of the Lord; but have a care that you be not found like the wicked and sloth servant, for fear the Lord say the same words to you as he did to him in the 28. ver. of this Chapter, in these words, Take therefore the talent from him, and give it unto him that hath ten talents. Indeed this was a great discouragement to that servant; but this did not serve his turn; now the worst came after, for it was not the loss of his substance which the Lord lent him that could make recompence, as you may see in the 29. and 30. verses of this Chapter; For
unto

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unto every one that hath shal be given and he
 shal have abundant; but for him that hath not
 shal be taken away, even that which he hath,
 and cast ye the unprofitable servant into utter
 darkness, there shal be weeping and gnashing
 of teeth; Matth. 23. 12. 30. verses. **O**ber so
 will it be one day with us, for the Lord
 must and will have account given him,
 then happy is that poore soul that hath any
 spark of grace in him, to bring him into
 the way of repentance: For certainly if
 you will but labo: while you live here on
 earth for to serbe the Lord with a true
 heart, then no doubt, but the Lord will
 giue us rest in that blessed kingdom, and
 speak unto us with these comfortable
 words as he spake to the people in Isai. 43.
 9. 10. Thou whom I have chosen fro the ends
 of the earth, & called thee from the chief men
 of the throne, and said unto thee, thou art
 my servant, I have chosen thee and not cast
 thee away, fear thou not, for I am with thee;
 be not dismayd; for I am thy God: I will
 strengthen thee, I will help thee; yea, I will
 uphold thee with the right hand of my righ-
 teousness. **W**hat a comfortable speech
 was here to be spoken to a sinner from so
 good and gracious a God? **W**hat man
 or woman that hath any fear of God be-
 fore their eyes, but they would sit be re-
 please

please so loving a God as we have, that is
 alwayes careful ober us, and caring of
 us; to put us in mind of him; nay, good
 people this calling is not al, but he makes
 us many a great promise, and all is to win
 our love to him, as you may see in that 4.
 vers. of the 51. of Isaiah, Hearken to me my
 people, and give ear unto me; O my Nation;
 for a Law shal proceed from me, and I will
 make my judgements to rest for a light of the
 people. Break forth in joy sing together ye
 waste places of Jerusalem. for the Lord hath
 comforted his people, he hath redeemed Je-
 rusalem, Isa. 51. 9. I will declare they righ-
 teousness and thy works, for they shal not
 profit thee when thou cryest, let thy com-
 panions deliver thee; but the wind shal carry
 them all away, vanity shal take them; but he
 that puts his trust in me shal possess the land,
 and shal inherit my holy mountain, Isa. 57. the
 12, 13. verses. Here we may see what a
 love the Lord hath to us: if we would but
 love him; but, alas, how should we love
 him which we did never see, and cannot
 love our poore brethren which is daily with
 us; we have many dayes of fasting, many
 dayes of humiliation, which is very good;
 I but how do we fast: to breed difference
 with our neighbors, and for an outward
 show, and inwardly in bending strife and
 debate

debate, as the Prophet **Iſaiah** ſaith in the 58. of **Iſa.** and about the 4. verſe.

Behold ye faſt for ſtrife and debate, and to fight with the fiſt of wickedneſs: And I pray God that there be not a great many of us that doth uſe to faſt after this manner; for I am afraid there be too many now adveſes that make a great ſhow of going to Church to faſt and pray, and yet bringſ bur an evil heart back again, for either they have ſome grudge to ſome neighbours: or one evil thought or other; for if nothing elſe canker their hearts, they will have a grudge towards the poor; and the poor ſhould be the chief of their faſt, as you may find in **Iſaiah** 58. and 7. verſe of this Chapter, for the Prophet challengeth the people about their faſt, becauſe he ſaw it was wicked, for ſaith he, Is it ſuch a faſt as I have choſen, a bowing down his head like a bullruſh, and to ſpread ſackcloth and aſhes under him? wilt thou call this a faſt & an acceptable day unto the Lord? Is not this the faſt that I have choſen, to looſe the bands of wickedneſs, to undo the burdens, and to let the oppreſſed go free, and that you break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are caſt out, to thine houſe? When thou ſeeſt the naked that thou cover him? And that thou

to Salvation.

thou hidest not thy self from thine own self. And indeed, good people, you may see here is the fast that we should make, if we should fast to please God, then we must feed the hungry, cloath the naked, and seek to comfort the afflicted: but indeed, I am afraid that there is but a few here that can say with a safe conscience, that they do make such a fast as this: But indeed, my brethren, all that I can say unto it is this, I pray God give every one of us grace to fear him, and to love the poor and needy, and seek to relieue them as the Lord hath enabled us: For as Solomon saith, Prov. 14. 20, 21, verses, The poor is hated even of his own neighbor, but the rich hath many friends; he that despiseth his neighbor sinneth; but he that hath mercie on the poor, happy is he: And happy is he that can keep these Commandments, for he that will strive to keep the Commandments, the Lord will keep him: for just as we keep Gods Commandments, so will the Lord keep us: Therefore, as Moses said to the people (in Deut. 11. 26, 27, 28, verses, so say I unto you that here be present, Behold, I have set before you this day a blessing and a curse, a blessing if you obey the Commandment of the Lord your God, which I command you this day: Where you may see the danger that belongs

belongs to us if we keep not his Com-
mandments: I and the blessing that be-
longs to all such as do keep them. And
I pray God give us all grace to chase the
good, and forsake the evill, these Com-
mandments the Lord give thee true
Christian grace to keep them, and seek to
restrain those wicked sins which I here
have named concerning Drunkenness &
Wilde.

And thirdly. I desire you to have a care
of that wicked sin of Wilde, for certainly
it is a sin that the Lord is sorely displea-
sed at, as you may peruse by that place of
Scripture, in the 28. of Isaiah and the 1.
ber. in these words, Wo to the crown of
Pride. Nay, there is many more places
in Scripture that gives us warning
enough of these sins, and as the Apostle
Paul said to the Philippians, so I say to you.
Finally, brethren, whatsoever things are true,
whatsoever things are honest, whatsoever
things are just, whatsoever things are pure,
whatsoever things are lovely, whatsoever
things are of good report, if there be any ver-
tue. And if there be any praise, think on these
things, Philp. 4. 8. That you may walk wor-
thy of the Lord unto all well pleasing, being
fruitful in every good work, increasing in the
knowledge of God, strengthened with all
might

might according to his glorious power, unto all patience and long-suffering with joyfulness. Col. 1. 10. 11. verses. Set your affections on things above, and not upon the things on the earth, for ye are dead, and your life is hid with Christ. Col. 3. 2. 3. verses. Beloved, here you may see the perfect way to find Christ, for if you would go to him, you must set your affections on things above, & not on things below, for things on earth are but dead, and of no value. So, now it is the things above that we must set our affections on, if we mean to have life eternal: It is Christ our Lord and Saviour that sits upon the Throne that we must set our affections on, if ever we mean to have peace with him in Glory: Then as Paul said to the Colossians, Put on therefore as the elect of God, holy and beloved bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another: if any man hath a quarrel against any, even as Christ forgave you, so also do ye: and above all things, put on charity, which is the bond of perfectness, as you may find in the 12. 13. and 14. verses of this Chapter; and as the Apostle saith here, we ought to forbear one another, and if any man wrong us as Christ forgave sinners, so we ought to forgive one another. But alas, my brethren,

It

It is not so with us now adayes, now is any wrong one another, there is no forgiveness with a great many, but straight to law or else seek to do three ill turns for one, by one means or other; for if a poor man do any wrong to a rich man, then straight he goes to law: And if a rich man do any wrong to a poor man, then he will strive to do him one ill turn or other: For but this is against Gods Commandment, as you may see by this place of Scripture, for God commands us to love one another and forgive one another, and so we must do, if we look that Christ should forgive us, as you may find in that 14. ver. Above all things we should put on charity; and that is a work which is but little used now adayes, and alace, this is for want of love, for if we did love one another, then charity would be used a great deal more then it is, and certainly we must strive to put on both these Garments, if we do desire to be one of Gods perfect servants, For charity is the bond of perfection, Col. 3. 14. For it is sanctified by the word of God and prayer, if thou put thy brethren in remembrance of these things, thou shalt be a good Minister of Jesus Christ, notwithstanding in the works of good doctrine whereunto thou hast attained, 1. Tim. 6.

3. 4. 5. verse, if any man teach otherwise, and consent not to the wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to godliness, he is proud and knowing nothing, doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: from such withdraw thy self, 1. Tim. 5. 3. 4. 5. verses. ¶ That every one of us, would but strive to withdraw from such people, and strive to set our hearts and minds upon the true knowing of God: Meditate upon these things, give thy self wholly to them, that thy profite may appear to all. 1. Tim. 4. 15: O that every one of you would but have a strong confidence in the Lord, and carry a patient mind, so may we come to receive our reward. Heb. 10. 35. 36. Cast not away therefore your confidence which hath great recompence of reward, for ye have need of patience, that after ye have done the will of God, you may receive the promise: let your conversation be without covetousness, and be content with such things as you have, for he hath said, I will never leave thee, nor forsake thee: so that we may boldly say, the Lord is my helper, I will not fear what man can do unto me, Heb. 13. 5. 6. verses.

That every pooꝛ soul had but so much
 confidence in the Lord, as to say that he
 is contented without covetousness, and
 that he is well content with such as the
 Lord hath sene him, then I say, happy is
 he, for the Lord hath promised he will
 never forsake them, noꝛ leave them. If it
 be so, that the Lord hath promised that he
 will never forsake us, Let us strive to
 do our best endeavors never to forsake
 him, for he is a gracious God and a mer-
 ciful Saviour to all such as love him, and
 keep his Commandments: For look into
 the first of James at the last verse, and there
 you shal find that pure Religion before
 the Lord, is loving the widows and the
 fatherless; but truly I cannot see but they
 be the least looked after now a dayes, and
 then how can we say that our Religion
 is pure: Pure Religion and undefiled before
 God is this, to visit the widows and fatherless
 in their affliction: I pray you consider this
 if there be no pure Religion in us, but
 what doeth visite the fatherless and the wi-
 dows in their affliction, truly it is to be
 feared we have but little pure Religion
 in the Land: for let them be what they
 will, if they be pooꝛ there is little looking
 on them; but if they be rich they shal be
 feasted, and the pooꝛ must stand back.

but

to Salvation.

but you may say your selves that the Lord
is not pleased at such doings; for look in
the second of St. James, and there telle
us that it is not a Christians profit to
regard the rich, and despise the poor. But
if there come into your Assembly a man with
a gold ring in good garment, and there come
in also a poor man in vile rayment, and you
have respect to him that hath the gay cloas
thing, and say to him sit thou here in a good
place, and say to the poor stand thou here, or
sit under my foot stool: Are you not then
partial in your selves, and become judges of
evil thoughts? **Harken my brethren** Hath
not God chosen the poor of this world rich
in faith, and heirs of the Kingdom, which he
hath promised to give them that love him, but
you have despised the poor, James 2. 1. 3. 4. 5.
6. verses. And as Paul said to Timothy in
1 Tim. 6. 17. 18. so I say to you all, charge
them that are rich in this world, that they
be not high minded, nor trust in uncer-
tain riches, but in the living God, who
gibeth us richly all things to enjoy, that
they do good, that they be rich in good
works, which the Lord give us all grace
to do.

And now, I desire to give you a word
of Exhortation concerning these pecc
sins times we live in: Our Saviour hath
given

giuen us faile warning in many places of
 Scripture concerning this, as in Mark
 13. beginning at the 5. ver. Jesus answering
 them, began to say, take heed lest any man
 deceive you, for many shal come in my Name
 and deceive you: Nay, he had told his Dis-
 ciples, he told them when the people
 should come, as you may see in the 4. ver.
 of this Chapter. And when you hear of
 Wars, and rumours of Wars, be ye not trou-
 bled, for such things must needs be, but the
 end shal not be yet, Mark 13. 5. 6. ver. Nay,
 if you but please to read the whole Chap-
 ter, you shal find it altogether to that pur-
 pose: Therefore, in the Name of God, I
 desire you to haue a care of those people,
 for you may see here that the Lord giues
 us faile warning, as you may see in the 21.
 ver. of this Chapter: For saith he, if any
 man shal say unto you, Lo here is Christ, or lo,
 there is Christ, believe him not: and in the
 22. ver. of this Chapter, you may more
 plainly understand the reason why he
 giues us so much warning of them: For
 false Christs, and false Prophets shal arise, and
 shal show signs and wonders to seduce, if it
 were possible even the very elect. And indeed
 good people, you may assure your selves
 that there are such people abroad; now
 therefore haue a care of them: Truly, I

to Salvation,

do not say this: that is he, for you may know them by their works: and as James saith in the second of James and the twelve verses, What doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him? Now in the following verses you may understand the difference between him that hath faith & no works: For if a brother or sister be naked, and destitute of daily food, and one of you say unto them depart in peace, be ye clothed and filled, notwithstanding ye give them not these things that are necessary: So is faith, if it have not works it is dead being alone. Yea, a man may say, he hath faith, & I have works; show me thy faith without thy works, and I will show thee my faith by works: thou believest there is one God thou doest well, the devils believe and tremble but wilt thou know, vain man, that faith without works is dead. James, the second, and beginning at the fourteenth verses and so to the twentieth: So may we say to such people as do call themselves Christ, and a man cannot perceive no such works in them: for if a man know himself to have so much worth in him, as to call himself Christ, I say, I would gladly see them do such miraculous deeds as he did, that is, to cure the lame and the

blind and the sick, and to raise the dead, as
 he do; Say, his Apostles which call him
 Lord and Master, yet they had the same
 power in themselves, to do such things, as
 you may see in the 28. of the Acts and the
 8. ver. There you may see that Paul had
 power by the healing of a Publican which
 lay sick of a fever and a bloody flux, &
 he but touched him after he had prayed.
 And it came to pass that the father of the
 Publican lay sick of a fever and a bloody
 flux, to whom Paul entered in and pray-
 ed, and laid his hand on him and healed
 him; so when this was done, others also
 which had diseases in the land came and
 were healed, so you may see by this, that
 the Apostle had some more power then
 ordinary men, yet will not call them-
 selves Christ. Say, I desire you to look
 into the third of the Acts, and beginning
 of the first verse, and so the thirteenth, I
 pray you take notice, for it is worthy your
 observation: Now Peter and John went
 up together into the Temple at the hour of
 prayer, being the ninth hour, and a certain
 man lame from his Mothers womb, was
 carried, whom they laid daily at the Temple
 which is called beautiful, to ask alms of them
 that entered into the Temple, he seeing Peter
 and John about to go into the Temple, asked

alms

to Salvation.

alms of them, Peter fastning his eyes upon him with John, said, Look on us, and he gave heed unto them, expecting to have received something of them; Peter said, Silver nor Gold have I none, but such as I have give I thee: In the Name of Jesus of Nazareth, rise up and walk. And he took him by the right hand, and lift him up, and immediatly his feet and his ancle-bones received strength, and he leapt up, stood & walked with them into the Temple, walking and leaping, and praising God, and they knew it was he which sat for almes at the gate of the Temple, and they were filled with wonder and amazement at that which had hapned unto him, and as the lame man which was healed beheld Peter and John, all the people ran together unto them in the Porch, which was called Solomons, and when Peter saw it, he said unto the people, Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as if by our own power and godline's we have made this man to walk, Acts Rom. chird, and beginning at the first, and so to the twelfth ver. So here you may see that the Apostle had great power from God, yet they did not call themselves Chz!s, as some will do: Pr, for all that you may see here they but took hold of the mans hand and bid him arise, and he arose up from

from the ground and was healed, yet I
say, for all this, they denyed the power
of themselves, as you may see in this last
ber. Then, I say, how dare any one of us
say they be Christ, when we are not able
to do as his Apostles did: For certainly,
if our faith be weak, and our works so
small that we will fall short of his Apo-
stles, then certainly we are not fit to
equal our selves so much with the Lord
our God, as to call us Christ: Indeed I
would desire at the hands of Almighty
God to guide all such into the way of rig-
teousness, and to pardon and forgive both
them and us for all our sins and wicked-
ness: and as for all those that do hear
any that calls himself Christ, despise him
not as an enemy, but rather exhort him
as a brother: yet this I say unto you, as
you may find it written in Mark 13. & the
23. verse, but that ye heard, behold I
have fore-told you all these things; this is
a fair warning for us to have a care of
such people, and not to be one of them: for
if I could hear or see this man do such acts
as our Saviour Jesus Christ did, or as his
Apostles did, then there would be some
ground for their professing themselves
Christ: but truly it is to be feared that
they be as great sinners as ever, if not
greater.

greater, therefore ought more to be pitied: I exhort you therefore in the name of God to pray for them; for as James saith in the fifth of James and at the thirtenth verses, & so to the latter end of the Chapter, and so I say to you all, Is any man amongst you afflicted, let him pray: Is any man merry, let him sing Psalms: Is any man sick amongst you, let him call for the Elders of the Church, and let them pray over him, anointing him with the oyle of their Lord, and the prayer of the faithful shal save the sick and the Lord shal raise him up, and if he have committed sins, they shal be forgiven him. But also in the last verse, Let him know that he that coverteth a sinner from the error of his way, shal save a soul from death, and hides a multitude of sins. And the Lord give us every one grace to pray one for another, and strive to forsake our wicked sins, and flee to the Lord our God, and forsake all other Gods. And I beseech you, brethren, suffer this word of exhortation to take impression in your hearts; let brotherly love continue amongst you, let your conversation be without covetousness, that we may all boldly say, the Lord is my help, I will not fear what man can do unto me. If any of us lack wisdom, let us ask it of the Lord, but let us have a care

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were that we seek it with a true and faith-
ful heart, looking after Jesus Christ the
Anchor and finithee of our faith: Love
thy neighbor as thy self, and do unto all
men as you would they should do unto
you, and in so doing thou mayest come to
be one of that blessed company which our
Lord and our Saviour Jesus Christ doth
call so lovingly, as Come unto me all ye that
are weary and heavy laden, and I will give
you rest; and the Lord of his mercy send
every poor soul to that blessed rest which
never will be ended, and that for thy dear
Sons our only Lord and Saviours sake, to
whom be given all honor, praise, power,
and dominion, now and for evermore.
Amen.

I am yours in Christ Jesus.

THOMAS ROBINS.

F I N I S

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